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9/3/69

Sept



herald ***THE CHURCH***
OF HOLINESS ***FOR TODAY***
Church of the Nazarene





SAMUEL YOUNG
General Superintendent

the people called

NAZARENES...



HAVE A CREED—

THE PEOPLE called Nazarenes believe that the *cross of Christ* is central in the redemption of mankind. They acknowledge the native sinfulness of man and the depravity of the whole human family. They do not say that all men are as bad as they might be, but they do insist that no man in his own moral goodness is good enough.

Everyone needs the saving grace of the Lord Jesus Christ through His atoning death on Calvary—the young and the old alike, the tender child and the case-hardened sinner. In this sense the people called Nazarenes are truly evangelical in their faith.

The Nazarenes believe that it takes the power of the *Holy Spirit* to convict men of their sin, and this He generally does through the Bible, the Word of God. They also believe that this same Holy Spirit imparts to us in a personal way a sense of divine forgiveness and adoption when we have truly repented of our sins and believed in Jesus as Lord and received Him as personal Saviour.

The people called Nazarenes believe that all have sinned and come short of the glory of God; but they also believe that Christ died for all, and whosoever repents and believes on Him shall be saved. They acknowledge no experience that is hermetically sealed against falling away from grace, for they believe that as long as life shall last moral probation continues.

They believe in *eternal destiny* with its rewards and punishments, and that this destiny is settled in the present life.

These people have no struggle or dispute concerning the *Trinity*. The adorable Trinity is made real to them in personal experience as

well as in God's Word. Jesus is for them the God-man who died on the Cross to save us from sin. Likewise the Holy Spirit is a Person and becomes a cleansing Presence and Power in the believer's life.

Nazarenes admit that *sin has a twofold character*, that of outward acts and that of inward disposition which prompts the evil acts. They believe that there is deliverance and cleansing from both through the atoning death of the Lord Jesus Christ. They would agree with the observation, "Justification by faith is the *root of salvation*, and sanctification by the Spirit, the *substance of salvation*."

The people called Nazarenes follow John Wesley in extending the doctrine of justification by faith to the experience of heart holiness through *entire sanctification as a second, clear crisis in Christian experience*, received by simple faith.

The Nazarenes do not believe that entire sanctification rids us of errors and weaknesses, which, they insist, attend our finite minds and human existence all through this life. They believe that, even "as this life is the theatre of defeat," so it is to be the arena for our victory over sin. They insist that growth in grace following entire sanctification is both possible and necessary all through earth's pilgrimage.

The people called Nazarenes believe in *divine healing* in answer to the prayer of faith. But they do not deny the use of providential aids and medical skill in the prevention and cure of sickness and disease.

They observe the *sacraments of the Lord's Supper and water baptism* and believe them to be both a sign and a seal of their faith and witness. They allow freedom in the mode of baptism employed.

HAVE A DISCIPLINE—

Nazarenes believe that *the tithe is the Lord's* and that, in addition, offerings are also in order as God prospers us. They believe in a *trained ministry* and have spent money freely to this end since their organization some 60 years ago.

These Spirit-filled people live by a *strict ethical code*; they would avoid evil of every kind. They shun worldliness in every form, but they are gentle to all men. They do not despise anyone who is following Jesus Christ as Lord and Saviour.

HAVE A HOPE—

The Nazarenes are an expectant people; they are looking for *the return of their Lord*. They are confident that those who are alive at Christ's coming and abide in Him shall not precede those

who are asleep in Christ Jesus, but that together they shall be caught up to meet their Lord in the air and thus abide forever with Him.

HAVE A HEART—

The people called Nazarenes are also *intensely evangelistic*. They press the claims of the gospel upon men everywhere. They preach for a verdict in their regular Sunday night meetings as well as in the special revival services. They are not isolationists; their vision includes the whole wide world. They are also fervent and energetic about spreading the gospel by the printed page.

Because these believers have confidence that thousands of struggling, sinful men would follow the meek and lowly Nazarene if they but knew Him, they have flung out their slogan for the current quadrennium without hesitation—"THESE TIMES . . . GOD IS ABLE." They act like they believe it and their faith is contagious. Their numbers are increasing and their supreme desire is to let all their works glorify their Heavenly Father.

These are the people called Nazarenes. □

(Copies of the foregoing are available in tract form on order from the Nazarene Publishing House. Order T-500, 100 copies, \$1.00; 1,000 copies, \$7.50.)

About the Cover . . .
Scenes of Today's Church in Action

Easter Baptismal Service in Japan

New Guinea Warrior

Pasadena College Graduation Exercise

Antioch Church Overland Park, Kans.

Part of the Nazarene Publishing House Kansas City, Mo.

Indianapolis First Church Indianapolis, Ind.

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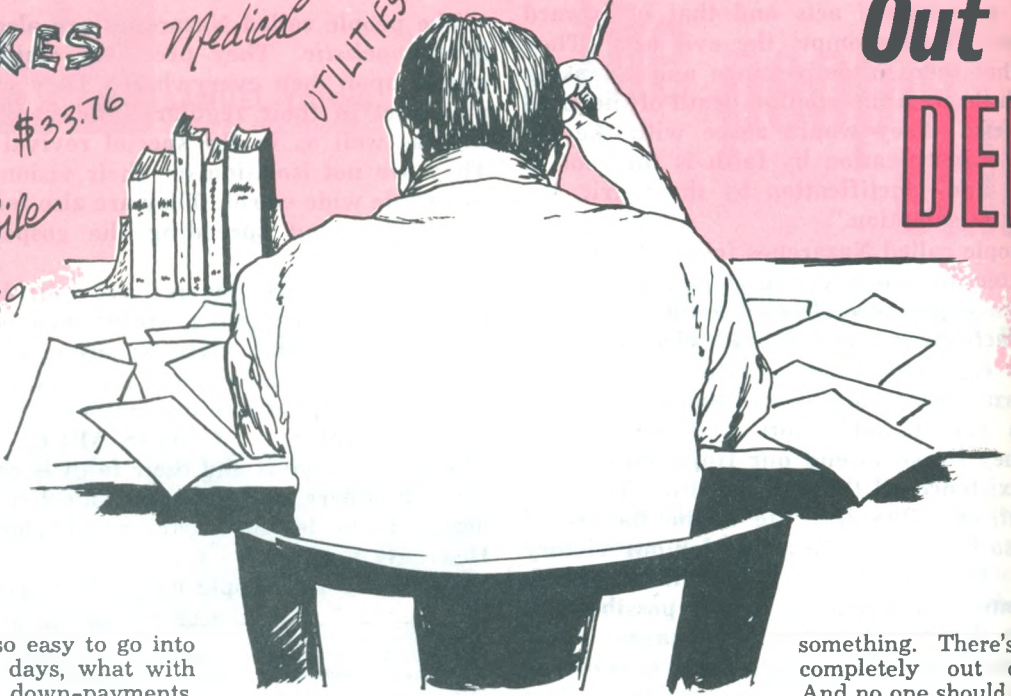
herald OF HOLINESS

THE CHURCH FOR TODAY

International Headquarters Building Church of the Nazarene Kansas City, Mo.

You'll Never Get Out of DEBT

INSURANCE \$88.03
RENT \$247.83
LOAN
Clothing \$9.12
TAXES \$33.76
Medical
UTILITIES
Automobile \$77.59



By **C. WILLIAM FISHER**
San Luis Obispo, Calif.

IT IS so easy to go into debt these days, what with the low down-payments, and all the clever advertising come-ons. Deficit spending has become a way of life, in Washington and elsewhere. More than ever before, people are buying things they don't need, with money they don't have, to impress people they don't like.

Everyone owes for something—for cars, for homes, for furniture, for appliances, for education, or even for vacations. As one man said after a "go now—pay later" vacation, "I have seen *everything*—except how I'm going to pay for this trip."

Add medical bills and rent and utilities and taxes—and who could ever forget the taxes?—and to all this add the almost \$1,800 that each man and woman and child in America owes on the national debt—is it any wonder, then, that the religious song that most of us feel like singing most often is "How Much I Owe!"

Everyone in the world, of course, owes somebody

something. There's no one completely out of debt. And no one should be.

Who, for instance, has ever fully repaid his debt to his parents? What kind

of price do you put on sleepless nights, on worry, on hopes, on tears, or on parental investment of time and energy and money? Who could ever fully repay that debt?

But we can at least make sure that we recognize that debt. That would at least be a down payment. And then, words or letters of love and appreciation would always be welcome additional payments.

But again, who has ever fully repaid his debt to those patient, long-suffering, unsung, and unthanked teachers who sparked an interest and fanned it to the white heat of a life commitment?

"I was simmering, simmering, simmering," said Walt Whitman, "until Emerson brought me to a boil." And multitudes owe an unpayable debt to some teacher who kindled a fire in their minds or hearts that has now burned for years.



Herald of Holiness

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COVER: Art Jacobs

Or who among us has ever been able to repay those friends who helped us in our work or our profession, who warned us of the pitfalls, who encouraged us when we were depressed, and who believed in us when we weren't quite sure whether we had it or not?

Marion Anderson, the singer, always speaks of herself as "we." Asked why, she explained that there were always others involved in the making of a career. Exactly and always. And all of us should be humble and grateful enough to admit it.

But of course the greatest unpaid and unpayable debt that anyone can ever owe is the debt he owes to God. And who—who in all the world—could ever possibly repay *that* debt?

"I am debtor," said the Apostle Paul, and he lived with that debtor complex. And every true Christian does. For who could ever look at Christ on a cross and not feel that he would forever be in debt to a love like that?

"If we approach the cross for *examination*, it will evade us," said G. Campbell Morgan. "If we approach it for *contemplation*, it will

bewilder us. The only way to approach and understand the cross is by *identification*. That is my place. He died for me and took *my* place in His death."

May each of us look again to Calvary and be reminded of our unpayable debt to divine love by remembering that Jesus was "wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed."

Charles H. Spurgeon was the most famous preacher of his time. But even after he had preached thousands of sermons he still had that sense of awe and mystery when he thought of the fact that Christ had died for *him*.

When Spurgeon was dying, those in the room saw his lips moving, and although he was too weak to speak audibly, his lips were forming these words: "Jesus died for me. Jesus died for me." Even at the point of death, Spurgeon couldn't quite get over the awe and mystery of the fact that Jesus had died for *him*.

And when that truth does burst upon the mind and heart, no one can forget it. One may be untrue to it, but no one can ever forget

it. For in that hour, he begins to see what his sin cost God and the price God was willing to pay to redeem him. And from that hour, and that exposure, he realizes that he is so deeply in debt to a love that stretches itself out on a cross that, no matter how deeply devoted his life, no matter how sacrificial his service, he could never—in this world or the world to come—fully repay that incalculable debt to the omnipotent but personal and loving God.

It is easy enough, given sufficient time, to pay your debt to the store or to the bank or to the government. But how do you go about paying off a debt of love? Especially of divine love?

You will never be able to pay it off, of course. But you can at least *recognize* your debt to God just now by kneeling at the foot of the Cross and saying,

*In my hand no price I bring;
Simply to Thy cross I cling,*

and by accepting that love so amazing and so divine—so that you too can begin to live, with a debtor's complex, in loving relationship with God, and with others. □

By **ALICE SPANGENBERG**
Wollaston, Mass.

ST. AUGUSTINE once said, "Christ loves us every one as though there were but one of us." • Christ transformed "love" from a mere word on ancient parchment to His living presence: the Word made flesh. Jesus is the same yesterday, and today, and forever. He is our contemporary Christ. • Always He was, before star shone or bird sang. In His own time He made the universe, and man He made in His own image. In the first garden our first parents, fresh from their Creator's hand, chose to obey the serpent rather than their God. Thus blackness fell upon the human race. • But His hand is stretched forth still. He gave us hearts, not forced, but free to love Him. He gave us minds to think, consciences to guide us, free will to act, memory that can bless or curse. Life He gave us. "Take it," He says. "Make of it what you will." • Love has to be contemporary. If it were not contemporary it would not be love. At the point of our deepest need God so loved that He sent His only Son. The Holy Spirit revealed to us the holiest of mysteries: Christ, the Son of God; Christ, the Word made flesh;



Our Contemporary CHRIST



Pen Points

He maketh me to lie down in green pastures: he leadeth me beside the still waters (Psalms 23:2).

Still Waters, Anywhere

LET'S GET away from the brassy sounds, the slam-bang roar of the streets, the tooting, yelling, angry voices. Let's get away to quietness and let our lives simmer down a little.

Turn off the stereo, turn off the television, turn out the strobe lights. Turn to a quiet place. Turn on gentleness, meekness, patience, and love. Turn to listening. Turn to praying.

These still waters are not far away. But we must find them. Let Him, the Good Shepherd, lead us to them.

At school you will find them in the minutes you give to God; at home, in your room in the early morning; on the job—in a precious moment—saved for just this reason.

Still waters do not just happen; they must be found. But they are worth searching for. And we need not wait. We can go there now.

A prayer: Dear Good Shepherd, take me away from the noise, from the throng, to still waters, to prayerful moments, to quiet reflection. Take me from right where I am to where You are, my wonderful Friend.

PAUL MARTIN
Berkeley, Calif.

Christ, risen from the tomb in that other garden, Conqueror over sin and death. Divine Love sought us ere we knew Him. If He had not drawn us, we would not have come at all.

How fully Christ knows us! He created us. He left heaven to share our humanity. Though He is God, He did not come to earth automatically equipped with a built-in reservoir of obedience. He

was indisputably human because He learned obedience the hard way, through suffering the ecstasy and the agony of being both a mortal man and the Redeemer of men. When we try to tell Him of our trials, failures, and sins, we need never worry about finding right words and exact details.

Through the centuries man has attempted to scale Christ down to human size—to whittle God down to mere force or energy, impersonal, not caring.

Modern man has fallen upon dark days. Wars have not made the world safe for democracy, and their end is not yet.

Ghettos mar our gleaming alabaster cities, which are not undimmed by human tears.

The fair-is-foul, foul-is-fair morality pollutes the air with its poisonous smog. Its false freedom can only destroy, by condoning attitudes and practices that enslave and ruin body and soul. A well-known scientist climaxed his forecast of future scientific marvels by chuckling, "And life is going to be amoral."

But another scientist said, "The most important thing about 'the bomb' is man himself."

Fears abound: sudden death on the highway, active duty in Vietnam, even walking at night in a quiet suburb. And violence: riots, holdups, murders, violent deaths of three political leaders, threatened assassination of the President.

The individual person is lost among multitudes. He feels like a lot of little pieces he cannot put together. Or like a wheel with many spokes but no hub.

Money has no hocus-pocus magic to change the world. New housing and education have never solved man's predicament. More policemen, safer locks on houses and cars cannot change men.

Our age has created self-revealing new words or given new connotations to old ones: the establishment, sex, over 30, LSD, hippies, relative morality, the pill, the bomb.

And old words stand strong like pillars in Greek temples: grace, redemption, sacrifice, obedience, joy, holiness, humility, compassion, peace, love.

"All power is given unto me . . . Go . . . teach all nations . . . to observe all things whatsoever I have commanded you." The urgency is as great as when Christ first uttered the words. If this generation really believed that one soul—color, status, race undesigned—is worth more than all the

world, this planet would be transformed.

Man cannot always live on husks. Christ, blessed Hound of Heaven, is still pursuing hungry-souled men.

A Moslem officer in a Turkish prison, powerfully impressed by the Christian priest he was persecuting, left Turkey and found Christ in Damascus.

An Aymara Indian, beholding the grandeur of creation in the Bolivian Andes, sought until he found the Creator.

A Jordanian Arab Legion soldier's Bible study for two increased to 18, most of whom found Christ.

A Jewish pianist and a Metropolitan Opera baritone each found Christ and are together in full-time ministry.

A Boston radio announcer, deeply moved by the witness of a Christian friend, received salvation and is outward-going in his witness.

"When I felt my roommate's concern for me, I knew there had to be a God," said a Yale man.

A Harvard man said, "I had never seen love until I saw Christ in my Christian roommate."

Harvard and Radcliffe students have a believe-in witness on the steps of University Chapel in Harvard Yard.

Five freshmen in the school of theology of a well-known university started a prayer group which increased to 50 by their senior year. Some professors and other students called them "crazy." Today all 50 are preaching the gospel throughout the nation.

If people shy away from church buildings, let the true Church of Christ, the redeemed of the Lord, go in person to the people. This age needs no Dead Sea Christians. It needs more than just nice, respectable people in nice, respectable church buildings that protect from contamination by the world of men.

Bonfires of conflict and violence are smoldering throughout the world. "My peace I give unto you," Christ promised, but at the cost of heart and will fully surrendered to Him. Peace is not in things but in the heart. In the bleak December a star shines, a bird sings.

The way a man views Christ determines not only the few brief days of earthly pilgrimage, but eternal destiny.

"Lo, I am with you alway, even unto the end . . ." His candle will light our darkness. Jesus—our contemporary and eternal Christ! □

The NEW WORLD of *Ed Winningham*

SOMETHING had happened to him in Europe during World War II and he wanted to forget it. ■ Ed Winningham had a wife and two daughters, ages 12 and 15. He worked hard and provided a modest home for his family. But Ed was still the town's number two drunk. ■ No one would say that Ed hadn't tried to shake the habit. Yet rarely did he ever return from the factory sober. Hardly an evening went by that Roselia, his dutiful wife, did not assist him in final preparations for bed. ■ The family had no car. Roselia had insisted he sell it as a matter of safety. ■ There was no family social life. His daughters had become ashamed and didn't invite friends over to their house often. One could observe at once the very fabric of their marriage and home was becoming thread bare.

■ The first time I saw Ed, he had most of the sidewalk and a policeman watched him sympathetically until he had navigated through town.

He had been arrested and jailed so much that the police often turned their heads in mercy.

■ As a minister in the Church of the Nazarene, I went to speak with his wife. She expressed her weariness with Ed's endless drunkenness and said that he had been warned at work again that he would be laid off if he didn't quit drinking. ■ "What will we do then?" she asked. "He has worked there for nearly 19 years. He knows nothing else. He could retire in a few years." ■ Her voice seemed to rise in pitch as she reminded herself that this was indeed a desperate situation. ■ "Would you mind if I tried to interest him in going to church?" ■ "I have tried and others have tried. Whatever you can do,

do it." ■ "My Boss can perform miracles, Mrs. Winningham." Her eyes seemed to question the meaning. "God has helped others. He can help Ed too." ■ "It will take a miracle if that man ever quits, I'll tell you." ■ "Then we must pray for a miracle, Mrs. Winningham." ■ Later that week I pretended to meet Ed by accident, though I had carefully planned the encounter. "Well, Ed, I had wanted to meet you and invite you to church. Do you attend anywhere?" ■ "I have attended but I don't anymore. Roselia and the kids go regularly. Not me. Just never got started again, I guess." ■ As the conversation continued, we were able to lead him to talk about his drinking. Fortunately, he felt it was as much a problem to him as it was to others. I invited him to church the following Sunday with a promise that he would not be embarrassed in any way.

"I want you to see that other people have had problems too and God and the church have helped them." ■ "I'll come Sunday if I can." ■ Sunday offered no surprise. Ed was not in church. He wasn't in church for the next four Sundays, though he had been invited each week. ■ A friend suggested that he admit himself to the Moccasin Bend State Hospital at Chattanooga. By arrangement with the plant superintendent, a leave was granted for medical treatment. Three weeks were spent in the hospital and when he came home Ed was beginning to take on a healthy glow. ■ But not for long. Not for as long as 12 hours. Back he went to the

booze and the old vicious circle was begun again. ■ After two months, someone suggested a more intensive rehabilitation program. Ed was com-

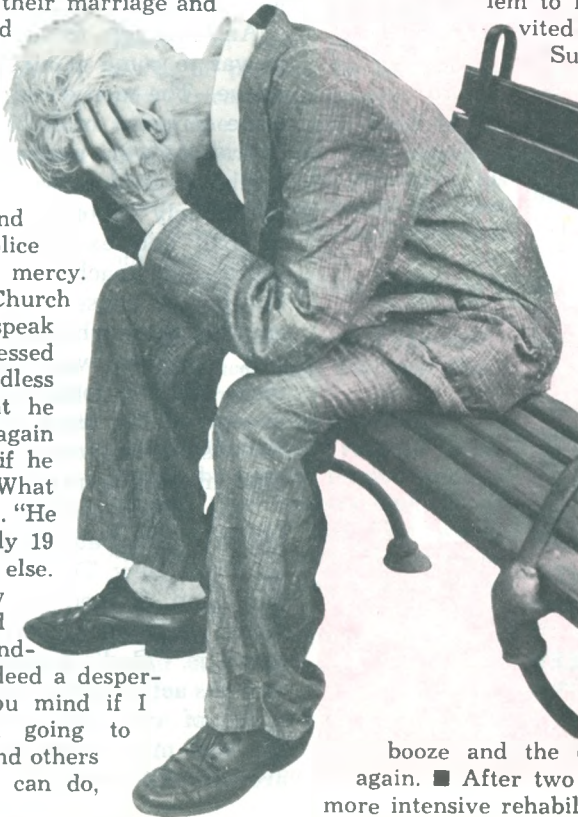


PHOTO BY A. DEYANEY

mitted, this time against his will, to the Central State Psychiatric Hospital, Nashville.

At the end of five weeks my wife and I took Mrs. Winningham to the hospital to bring home the prize.

"Man, I have been the most foolish fool on earth. The doctors showed me that the liquor was hardening my liver. Did you know that was what was making my stomach bloat so badly? The doctor said that if I didn't get killed in an accident the alcohol would get me with a terminal case of sclerosis if I didn't quit drinking soon."

Roselia was thrilled, though she said little. My wife and I rejoiced with him. It was 3:30 in the afternoon. By the time it was dark enough to turn on the lights in the home, Ed was as drunk as ever.

The next morning I met a frustrated and disillusioned woman when I called at the Winningham home.

"I would even go to church with him if he would go."

"He knows that. He senses your trap. Why don't you go and let him follow you?"

It worked. After Roselia had been coming regularly, Ed joined her on the third Sunday. He smelled like what he was.

There was a message of hope and Ed saw it. Without a suggestion from anyone, he made his way to the altar. Superintendent John Cates bowed with him as I extended the invitation to other would-be seekers. In moments Ed sprang to his feet and volunteered a refreshingly unique testimony.

"I'm living in a new world!"

Events would prove beyond all doubt that there was no better way to say it. Truly Ed was in a new world, and Jesus Christ of Nazareth had led him. Subsequently he was baptized and united with the Church of the Nazarene, Cowan, Tenn. He now teaches a Sunday school class and is serving his second term as a trustee of the church.

The last time I saw him in town he was licking an ice-cream cone and waving to everyone he met. This time God had entered the arena of Ed's warfare and, with God, Ed was victor at last over demon alcohol. God set him down in the midst of a new world. Roselia and the kids knew it too, for their world was also becoming new.

RELIGION in REVERSE

By **TOM NEES**
Dayton Ohio

LAST year the news media reported the rescue of a group of miners trapped in a dangerous underground landslide. They were buried alive, hundreds of feet below the surface, under tons of rock and debris.

Any struggle to survive was futile. Rescue, if it was to come at all, would have to come from above. The men could only wait for some sound, some pinpoint of light, some signal that rescue operations were under way.

Above ground we watched and listened for the hourly reports. Mammoth machines began to drill and excavate. It was a delicate procedure—to reach the men as soon as possible but not to cause the shifting mass of earth to smother those who might remain alive.

A campsite was constructed for the rescue team and the families desperate for any report or sign of life from their husbands and fathers. Television cameras and reporters kept constant vigil, missing none of the drama.

This search and the miraculous rescue which followed illustrate in part God's attitude toward us. The New Testament calls it *grace*. Grace has been defined as the "unmerited favor of God." A longer, perhaps better, definition of grace is, "God's personal attitude toward man, and His action and influence upon him."

All of us have something in common with the coal miners unable to save themselves. We are sinners, separated from God by our own

PROFIT

AND LOSS

I counted dollars, while God counted crosses;
I counted gains, while He counted losses!
I counted my worth by the things gained in store,
But He sized me up by the scars that I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees.
And I never knew till one day by a grave
How vain are the things that we spend life to save;
That the richest of all in the world is God's love!

Anonymous

actions and unable to restore any divine-human fellowship on our own. Nevertheless we try. It has been said that people are incurably religious. From the beginning of human history to the present—in the most savage, uncivilized tribes and among the advanced, developed cultures—one can observe this struggle for meaning and value. This is religion.

The history of the world's religions is the story of man's attempt to find spiritual reality.

If religion is man's search for God, then Christianity may be called "religion in reverse." For while Christians, like all others, search for God, the Christian message is that man is found by God. Man's search for God, while admirable and instinctive, is as futile as the miners' struggle for life beneath tons of crushing rock.

Some misunderstand God's attitude toward us. There are those who suggest that He is austere and unapproachable. Others have reduced Him to little more than a super human. They approach Him as they would an indulgent Father who never sees wrong or punishes sin. The word "grace" tells us of God's real attitude toward us.

Theologians talk of prevenient grace, God's attitude toward the unrepentant sinner. The Apostle Paul writes of this in Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

This simply means that God, through Jesus Christ, seeks to reach us with saving power. Whether I ever respond or even admit the desire to respond to God's action in my life, it is nevertheless true that God's attitude toward me is love. Though I would deny Him, He loves me. His is an active love. He will seek to arrest my attention, to disturb my selfishness, until I respond.

John Newton was one of the worst men of his day. Void of feeling for other people and the worth of persons, he bought and sold Africans into slavery. He followed the most vile kind of life possible in his day. But somehow God was able to penetrate his heart. Newton confessed his past sins, devoted his life to Christ, and one day wrote:

Amazing grace! how sweet the sound!

*That saved a wretch like me!
I once was lost, but now I'm found;*

Was blind, but now I see.

The Christian realizes that, though he cannot forgive or save himself, God forgives him. He is a man amazed that God would ever seek after him. He responds to God in faith, never demanding. Rather he says:

*Just as I am, without one plea
But that Thy blood was shed
for me,*

*And that Thou bidd'st me come
to Thee,
O Lamb of God, I come!*

Several years ago now we followed the day-by-day account of Governor Nelson Rockefeller's search for his son. Young Rockefeller was lost when his small boat capsized during an expedition off the rugged coast of New Guinea.

The governor dropped his work. He employed the finest search party available and personally flew to New Guinea to lead the search for his son. They searched for days and weeks until it was evident that there was no hope of survival. The coast was so rugged and their equipment so limited that the search ended in sorrow and disappointment.

The governor did what every parent would attempt to do and what the Bible tells us God is doing. God comes to us in Christ, not to condemn us for being lost, but to reach us with the purpose and meaning of life. This search need never end in failure. However difficult the rescue, however hopeless the outlook, no one is beyond the reach of God's grace.

Who would suspect that God could reach a man intent on murder? Yet it happened and the Apostle Paul never ceased to be amazed at it all—not only the way he came to Christ, but the fact that God would have him.

Can God reach a young person in the heart of a city, with all restraints gone, rebelling against truth and home? He reached Augustine, a proud, agnostic youth in the city of Milan after his praying mother had all but given up hope.

Isaiah, the prophet, wrote: "The Lord's hand is not shortened, that it cannot save; neither his ear heavy [dull], that it cannot hear."

To the Christians who had left their "first love" in the Asian community of Laodicea, the risen Christ sent this message: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in . . ."

That is grace: Christ confronting every person as a Guest knocking. He will not force His way in. He enters by invitation only. But He is at the door.

The message of grace is God knocking at doors, ready to enter lives, searching for people with light and life. □

THE PLACE OF THE CHURCH IN TODAY'S WORLD

W. T. PURKISER, *Editor*



THE FOLLOWING is an editorial panel with four lay members of the General Board of the Church of the Nazarene, the church's executive policy body.

The participants are an educator, a sales executive, an attorney, and a scientist:

HOMER J. ADAMS, Dean of DeKalb College, Atlanta, Ga.;

SELDEN D. KELLEY, divisional sales executive, Chemical Sales Association, Inc., Cincinnati, Ohio;

ROBERT E. WILFONG, industrial chemist and technical manager of the Nylon Technical Division, the DuPont Corporation, Wilmington, Del.;

FRANCIS L. SMEE, attorney and counselor at law, Visalia, Calif.; and
W. T. PURKISER, editor of the *Herald of Holiness*.

PURKISER: We are planning an issue of the *Herald of Holiness* built around the theme "The Church Today."

In the ferment of these times, the Church has not escaped criticism—nor should it ask to. If we may judge by their conduct, some people at least have concluded that the Church is an outmoded institution, a relic of a dead past, which, if it cannot be decently buried, may at least be ignored.

You men have shown beyond question that you have found something in and through the Church that has seemed to you worthy of the expenditure of a great deal of time and energy. I'd like to ask you some questions about this, if you would permit, and convey your answers to our readers.

First, what have you found in your walk with Christ that most helps you in your business or profession?

WILFONG: As an industrial scientist and in recent years as an executive in the world's largest chemical company, I've found much in my Christian walk that was helpful in practicing my profession.

For example, it has provided clear-cut guidelines for judging right and wrong in the maze of grey that sometimes develops in business situations. In this connection, I'm fortunate in working for a company whose policies are based on very high ethical standards. Even so, the grey zones develop at times.

Secondly, the golden rule has provided the answer often for questions that arose and situations that developed in the interpersonal area.

Thirdly, I have been encouraged many times to try, and try again, the difficult task by the assurance that "I can do all things through Christ which strengtheneth me."

SMEE: As a lawyer in private practice I have the opportunity constantly

An Editorial Panel:



ROBERT E. WILFONG



SELDEN D. KELLEY



HOMER J. ADAMS



FRANCIS L. SMEE

to discuss with clients problems ranging over a wide spectrum. This permits me to show Christian concern for the individual's needs.

Many times spiritual problems are basic. My walk with Christ helps me to recognize spiritual needs—to share my personal faith—to introduce Jesus.

Frequently clients volunteer that they are in my office because they want a Christian attorney. They expect complete honesty in evaluating the facts and suggesting the best course of action.

ADAMS: The inner assurance that being a Christian and witnessing for Christ is the most important thing in life and that this does not conflict in any way with my work as a college administrator.

KELLEY: People do not realize all that God provides. People today are so busy seeking happiness, and hustling around trying to find something that will satisfy, that they ignore one of the great things in the Word of God—a place of perfect peace, a place of joy and inner happiness, a place of strength and stability, a place of power and impact.

No matter how great the pressures, adversities, or problems of life—we can have the "peace of God which passeth all understanding" (Philippians 4:7). This truly has been my key to success in these past years in sales and sales management.

PURKISER: All through the Church today there is a growing conviction that the Church is an institution that exists not only for itself but even more for those who are outside its ranks. In what ways have you found it possible to use business or professional contacts to advance your Christian witness?

ADAMS: There are opportunities on every hand in a public institution of higher education. We do a good deal of praying—opening faculty meetings with prayer and asking God's blessing at luncheons and dinners. I often am able to weave an evangelistic note into prayers. Faculty members have asked me to pray for them.

SMEE: People consult an attorney because they have confidence in him personally. Disclosures made to the lawyer by his client are confidential.

In describing their problems people sometimes willingly admit that they need spiritual help. Having thus opened the door, they are receptive to a personal witness. They are sometimes willing to pray and accept Christ.

This type of individual also needs a church home. Follow-up counseling may be made by the pastor. Fellowship with other Christians in the church family helps to establish the new convert.

WILFONG: The modest success which God has given me as a scientist and executive has opened many doors for my Christian witness, enabling me to address college audiences, youth institutions, and groups of Christian businessmen, as well as giving me a chance to live for Him in the business world.

KELLEY: I thank God for His love and concern for my life; and that He made His Word available to me through His Son, Jesus Christ; and that He permitted His Son to die for my sins that I might be saved; and that the Comforter, the Holy Spirit, might abide within.

The power we may have as compared with others is truly exciting. Through prayer we gain new strength and a realization of opportunities to witness for Him. If this tool, prayer, is not being used, we have lost the greatest source of power available to man today.

This gave me the strength to witness through the elimination of liquor and cocktails at all company activities for which I was responsible. God rewarded such faithfulness of witness by increasing the business in every area of activity during 18 years—thus presenting even a greater witness not only to those I supervise but to my superiors.

PURKISER: The breakdown of homelife in our society has been a source of great concern. How has consistent churchgoing been of value to you and your family?

SMEE: Our family has found several values in our churchgoing:

1) Christian fellowship with choice people in the "church family."

2) Formation of worthwhile habit patterns of devotional life for all the family, including the children.

3) Development of an attitude of unselfish concern for others in training children to invite others to Sunday school, pick them up, and pray for others in private prayer and family devotions.

4) Formation of spiritual values as backbone of the basic structure of life.

KELLEY: Our children are third-generation Nazarenes. The Church is as much a way of life for our family as are working, schooling, eat-

ing, and sleeping. There is no question as to attendance when the church doors are open.

Needless to say, this places Christ first in our lives and He is the Center of attraction in our home. Such an influence reflects the Holy Spirit at work in each of our lives. To choose Christ means to choose always the highest possible goal.

WILFONG: Consistent church attendance is of value to all families, ours included, for several reasons:

First, the stabilizing influence of a good habit;

Second, the encouragement of fellowship with those of "like persuasion"—Nazarenes are great people; and

Third, the challenge and inspiration of new light and opportunities for local service in His vineyard.

ADAMS: Consistent churchgoing has given our family a sense of common purpose. It is a unifying force, focusing our interests in the Church.

PURKISER: What is the most encouraging thing you see about the Church today?

KELLEY: The most encouraging thing I see about the Church today is the moving of the Holy Spirit among laymen. This is the richest phase of the Christian experience. The Holy Spirit is an unknown Stranger to people outside the Kingdom.

It is hard for me to understand why anyone would not want the love of Jesus in his heart and to have access to power beyond imagination. If Jesus needed the Holy Spirit, how can we afford to try to get along without His presence and power in our lives?

WILFONG: The most encouraging thing to me about the Church today is its young people—their number, their spiritual depth, their dedication, their enthusiasm, their willingness to serve!

ADAMS: I would also say that it is a fine "crop" of young people with a sense of mission and a sense of responsibility—the Church of tomorrow in partnership with the Church of today.

In addition, there is new, able, high-caliber leadership in the Church and continuing interest in missions, education, and evangelism.

SMEE: Like Selden, I think the most encouraging thing about the Church today is a growing awareness on the part of Nazarene laymen



generally that each of us *must* share our faith by personal witness. Along with this is a growing desire to learn how to do so more effectively.

There is the recognition that we must each introduce others to Christ—often *outside* the church building. Then there is the awareness that, having won a new convert, we must not abandon him but must help him to grow, showing follow-up interest and concern.

PURKISER: We ought to look at some of the problems that challenge the Church. What do you think is the most serious peril we face in the organized Church today?

ADAMS: Becoming institutionalized to the point of relying too much on organization and human effort. Related to this is the danger of a lessened evangelistic thrust outside the Church in a world where population is exploding and Christian values are swirling.



SREE: An attitude of self-sufficiency and the loss of our dependency upon the Holy Spirit.

To lose awareness of our need of the moment-by-moment energizing of the Holy Spirit is our most serious peril, for it would make us victims of the constant temptations of materialism, secularism, and worldliness so prevalent today.

KELLEY: I would like to see the organized Church more effective in winning souls. There are many facets—time does not permit full discussion.

What about concern for new converts? Do we let them drift? We should organize to be certain they are well cared for. This is both the pastor's and the layman's work.

What about our altar methods? We should make sure every individual is given time to really make his confession complete. God adopts people into the Kingdom and it is His work. We cannot shove them in.

What about people in our community we are anxious to reach? Can we find a way to get down where they live without compromise? Do we have a holier-than-thou attitude that drives them away? Or can we put ourselves in their place and as a consequence of our suffering heartache for them have so much of God that they sense it and are drawn closer to the Church?

WILFONG: I doubt that I have the perspective to accurately assess the single greatest peril facing our church today. However, one of its greatest perils must be failure to adequately relate our particular mes-

sage and our daily practice of Christian living with today's specific problems and situations.

If the message of the Church to its people does not key directly into their daily lives and needs, their religion will become a "spectator activity," viewed on Sunday but not actively participated in throughout the week.

PURKISER: The Church of the Nazarene is one branch of the larger body of Christian men and women who make up the total Church of Jesus Christ. What does the Church of the Nazarene have to offer the general public that is distinctive and important?

SREE: I'd like to list four or five items I think are important contributions the church has to make:

- 1) The secret of living each day victoriously (the Spirit-filled life)
- 2) A vital concern in sharing Christ with others—next door and in outreach at home and around the world
- 3) A missionary program in which every person may actively participate
- 4) Scriptural holiness in a day of eroding values
- 5) A fellowship that is unique—demonstrated by the feeling of closeness and mutual concern so strongly felt and demonstrated in our laymen's retreats on many districts

ADAMS: A distinctive doctrine and a balance of emphasis on Sunday school, missions, youth work, and musical program.

WILFONG: The Church of the Nazarene has the right answers, with



proper Bible emphasis, to the key questions in life. Without these answers there is no real security or peace for man.

Questions such as these—Who am I? Why am I here? What can I trust? What is my mission? Where am I going? Are there any absolutes, any dependable guidelines?—are answered positively in the Holy Scriptures and in our Wesleyan doctrine.

KELLEY: What a glorious opportunity the Church has in this confused day! People are in a state of despair.

In the Church of the Nazarene we have a meeting place where sinners can become acquainted with God, who can change that state of despair into an inward peace that remains constant despite the turmoil of this day.

The call is for still more evangelism in our church. This is our day and our assignment.

PURKISER: We are not "prophets" nor "sons of prophets," but what do you think the future holds for the Church of the Nazarene?

ADAMS: The future holds some serious questions:

1) Will we continue a process of centralization of authority while claiming a large measure of congregationalism?

2) Will Nazarene laymen really "come alive" and take a position of much larger concern and responsibility throughout the church?

3) Can we close the gap between our testimony to holiness and the power to witness, its only purpose?

4) Can Nazarenes keep their eyes on the cause which brought the church into being, as well as the organization itself?

5) Can we order our lives and pay the price for sweeping revival?

6) Can we avoid the semblance of shame and apology for the holiness heritage, terminology, practice, and standards?

7) Are we willing to face up to questions like these and therefore the right to expect God to give His blessing to our efforts?

KELLEY: In this space age we stand on the morning of new understandings born of scientific advances that stagger the imagination. The Church should recognize our times for what they are—periods of tribulation but not of pessimism.



The Church of the Nazarene has a message for this sin-sick world. The church should inspire us to reexamine our faith and reestablish our convictions more firmly.

Jesus was the world's great Soul Surgeon. He put truth to work and saved individuals who then went out to build schools, hospitals, churches, etc. This is the future of our church—to continue to put this same truth to work, a truth that will help us to be more motivated with the love of God and be filled with the Holy Spirit. We need the compassion and concern of divine love, that which came at Pentecost.

SREE: I believe the future holds sound growth, based upon the following:

1) Continuing loyalty to Christ and the Bible

2) Continuing major emphasis upon Spirit-filled daily living

3) Increasing *personal* witness by all Nazarenes, whether laymen or ministers

4) Increasing missionary concern and outreach at home and abroad

5) Strengthening of our Nazarene

educational institutions, with the ideal of academic excellence coupled with intense spiritual commitment.

WILFONG: I think this question is best answered in terms of alternatives just as Moses used when he spoke to the Israelites as they stood between Mount Ebal and Mount Gerizim. If our church stays true to

its heritage, continuing to preach and practice entire sanctification as a second definite work of grace, surely God will continue to lead and prosper our church; if, on the other hand, we lose this distinguishing mark of God's calling and direction, we may expect our church to lose momentum and impact, becoming

simply another denominational organization.

The future of our church must also be closely connected with the success of our leaders and ministry in showing how our message is directly related to today and pertinent to today's daily crises and situations—relevant to life in the space age. □

lah. "Unto us a child is born" ISAIAH 9
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s, and ye shall
and yourselves,
pieces.
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the word,
1 Job 5:12
2 Ps 40: 7
Isa 9: 6
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nstructed n
in the way
deracy, to all
e shall say, A
ear ye their
11 P 3:14
of hosts him-
fear, and let
1 Cf Nu 20:12
2 Lk 12: 5
a sanctuary;
ing and for
1 Eek 11:16
2 Ro 9:33
and for a
Jerusalem.
them shall
be broken, and
1 Lk 20:18
mony, seal the
1 Cf Dan 12: 4
on the LORD,
in the house of
him, 1 Hab 2: 3
children whom
are for signs
1 Cf Zec 3: 8
which dwell-

ness, dimness of anguish; and *they shall be driven to darkness.*

CHAPTER 9

NEVERTHELESS the dimness shall not be such as *was* in her vexation, when at the he lightly afflicted the land of Zeb'u-lun and the land of

and ²afterward *she* by the Jordan, in Gal'i-

2 'The people that have seen a great in the land of the death, upon them

3 Thou hast *not* and not increased *for* thee according to harvest, and as *man* divide the spoil.

4 For thou hast his burden, an shoulder, the oppressor, as in the

5 For every *man* with confused *man* rolled in blood; *burning and fuel*

6 'For unto us us ²a son is given: shall be upon *her* der: and his name called 'Wonderful, Counsel-

lor, 'The mighty God, The everlasting Father, 'The Prince of Peace. ☆

7 Of the increase of *his* government, and peace *there shall be* and, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

The zeal of the Lord of hosts will perform this. ☆

rd sent a word into Jacob, lighted upon Israel.

the people shall know, *even* and the inhabitant of Sa-t say in the pride and heart,

cks are fallen down, but d with hewn stones: the e cut down, but we will *into* cedars.

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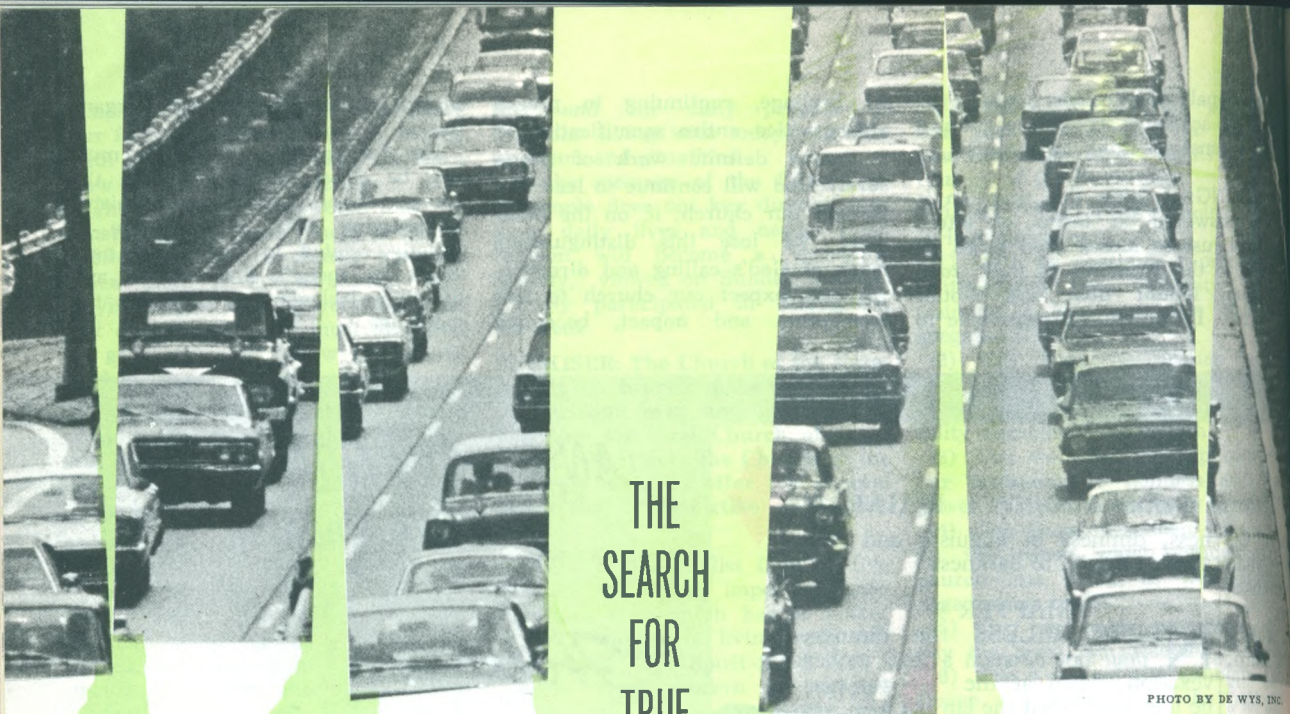
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THE SEARCH FOR TRUE

PHOTO BY DE WYS, INC.

Happiness

By **LEONARD H. WHIPPLE**
Laguna Hills, Calif.

SINCE the beginning of time, man has searched for something that would satisfy his desires. In this space age, it seems that the search has intensified. Some seek for a lifetime and do not find that which brings lasting peace of heart and mind.

It all begins in our youth. We set goals for our lives; if failure comes, we are disappointed and frustrated. We ask, "Where is happiness?"

It isn't found in money. One noted American millionaire had an enormous fortune. When dying, he said, "I suppose I am the most miserable man on earth."

It is not in military glory. Alexander the Great conquered the known world in his day and wept that there were no more worlds to conquer.

It is not in political power. William Tweed became the brilliant boss of Tammany Hall and ruled New York City. He said, "My life has been a failure in everything."

It is not in unbelief. Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

It is not in position and fame. Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Others search through business, in the use of drugs, alcohol, or in gambling. "Where is true happiness?"

I would like to share with you the story of my search for peace of heart and mind.

I was reared in southern Michigan on a farm. My mother, afflicted with arthritis, was unable to sit up without help. Due to this and the failure of church members to contact our home, I did not attend Sunday school or church as a lad.

I set out as a young man in the business world to find success and happiness. My search was intense. I tried gambling, excessive drinking, and many other activities, but nothing seemed to satisfy.

When World War II broke out, I served with the armed forces in the South Pacific. While on Guam, I received word that my best buddy had been killed, and that my mother had only two weeks to live. I came to the place to which most of us must come—I had no place to turn, and no one to turn to.

In desperation, I tried to pray—only to discover that I didn't know how. Alone in the jungles, I prayed in essence, "God, if You will spare my life and keep Mother alive until I get home, I will change"—not realizing what was involved.

Arriving safely home in December, 1945, and discovering that Mother was still alive, I realized that there had to be a God and that He had answered my prayer. However, not knowing what else to do, I fell back into the old habits of drinking and gambling, although I tried many times to

change my ways and live a better life.

We moved from Ohio back to Michigan, thinking that, if I got away from associates who drank and gambled, perhaps I could live a better life. But again I discovered a change of location did not change my heart or desires. I found new associates who were just as the others had been and found myself back in the same slavery.

My wife and I were very unhappy. Our home was about to go on the rocks. She decided to try church. After visiting four or five churches, she found one which preached that Jesus Christ was the only Way to true happiness. After she accepted Christ as her Saviour, she was always so radiant and happy that I envied her.

The minister called on me, which at that time I didn't appreciate. However, I did listen to him. At one point I said, "Reverend, I could not be a Christian. I have tried many times to change without success. There's no use."

He replied, "Dick, it is impossible to change yourself without the help of God. Anyway, giving up habits and joining a church will not bring happiness nor get you to heaven. You must be born again."

He then read from the Bible, John 3:3, where Jesus said, "Except a man be born again, he cannot see the kingdom of God."

The minister explained this to me. "When you were born into the world, you were born into your family. This was your physical birth. However, Jesus is talking about another birth. You were not born a Christian," he stated; "therefore, to become a Christian, you must be born into the family of God. This is a spiritual birth."

"But how can I be born again?" I asked.

He then told me that Jesus Christ was the Son of God, the Saviour of the world: "Jesus said, 'Whosoever will' may come (that means you or anyone), and the one who comes to Me 'I will in no wise cast out' (He will not turn anyone away). 'I stand at the door, and knock: 'if any man . . . [will] open the door, I will come in' (the



Whipple

door to your heart, you must open it to Him)!"

Again I asked, "But how?" It was difficult for me to understand or accept this, not having attended church for 34 years.

The pastor then read I John 1:9 to me, where God says, "If we confess our sins, he [God] is faithful and just to forgive us our sins . . ." He said, "Dick, if you ask God to forgive your past life, God promised He will forgive you. If you are forgiven, you are not guilty anymore. You may have the memory of your sins, but He will take away the guilt."

Sometime later in November, 1948, I attended an evening service

in that church. At the close of the service, as the invitation was given, I went forward in the church and knelt at the altar. Quietly I whispered to God that if He would forgive my past life and sins, and deliver me from bondage to alcohol and gambling, I would live for Him.

When I arose there was a peace that came into my heart which I cannot explain. That peace has been with me to this day. From that night on I have never had any desire for whiskey or gambling.

God has helped me in so many ways. My home now is a happy home. My wife and I have found real happiness. Our search has ended.

If you are searching for true happiness, turn to Christ. Surrender your life to Him and you too will find the joy and peace that come only in Him.

May I suggest that, if you have been disappointed in your search for true happiness, you get alone somewhere at home or in the church, kneel down, and pray to God, asking Him to forgive your sins, and let Christ come into your heart. Surrender yourself to Him. Find a Church of the Nazarene in your area and attend faithfully.

Christ not only promised to bring peace and happiness to our hearts but also to receive us into heaven when we die if we will only accept Him as our Saviour and live for Him the rest of our lives. □

prayer

'Tis prayer clears the vision; it brightens the day.
'Tis prayer defines duty; it shows us the way.
It strengthens our purpose; it helps us to fight.
It keeps our walk steady, by day and by night.

It sweetens the spirit—brings joy and a song;
No bitterness lingers within very long.
'Tis the secret of strength, of might, and of power;
A pathway of light in life's darkest hour.

LOUISE M. BAUER
Everett, Mass.

Look Beneath the Paint



I stood under the great dome of St. Sophia in Istanbul. It is now a mosque. The historic ceramic mosaics that I had hoped to see were painted over.

As I continued to stare at the painted spots in the dusk of that Byzantine cathedral, I could see places where the paint was coming away. It revealed small segments of the artists' conceptions of the Christian faith. But one mosaic, off to a side, had only some ragged scales of paint remaining, through which it seemed that Christ had come, arms outstretched.

The defacement of those great mosaics reminded me of our modern era. So much intellectual, pseudo-religious paint splashed over the canvas of belief until we are to assume that God is no more! Spashed over the Bible itself, God's Word to man!

Yet even this is not different from man's past. Throughout history there has been an insistent effort to paint God out of the scene. The plot has been going on for centuries, beginning as early as the birth of Christ, and it will not end during this age in which we live.

Such statements as, "Education is the answer to all modern problems," "God is dead," "We have outgrown the need for religion," and such slogans as "the new morality" and "sexual freedom" are not new ideas, answers, or religions. In fact, they date back far into history. They are ideas that have failed.

The parallels from the past have strange and different names. But compare the Gnostics of the third century with the idea that man has outgrown the need for religion because of his advanced education

and you will find that they both say that man's only salvation is to get knowledge. Yet our modern age is spiritually as sick as the third century—perhaps sicker.

A Neoplatonist of the same century as the Gnostics held that man was not responsible for his evil actions. This carries the ring of our day as we continue to excuse the behavior of men, hoping that this will help them to get better. Yet things wax worse and worse!

The desert religious hermits, escaping from life in the world, help one to see how old is the soil that produces the heroin addicts and the "beat generation." Both are bent on escaping at any price. Yet does our age need "escape artists"?

Rome's immoral cult of virginity held sex as a goddess. There is little doubt today that the "play-boy philosophy," dirty films, and the flood of pornographic literature have their roots in this ancient goddess of sex. Yet no healthy sex life is the result.

A sober, long look beneath the surface of these modern philosophies makes them seem even more like the same whitewash used by the ancients to paint out God.

The men who advance such ideas do it on the basis that these are new and liberating discoveries of truth, when instead they are the bankrupt philosophies that failed men of previous ages.

So there really is no reason to adjust a previous faith in God to the ancient fads of our day. There is good reason to seek God! For the promise is that God will be found by those who seek Him.

The editor of the Chatham College newspaper wrote, "We must

not allow the new theology's superficial honesty to cloud our vision. It is true we see through a glass darkly, but turning away from the glass will not clear the pane!" Only Christ can strip the paint from the pane!

It is to your situation, the modern situation, that the timeless Word of God expresses itself. Robert Raines wrote, "We forgot that the New Testament is not good taste but Good News! And if news is really good—like the end of a long war, or the discovery of a man thought dead, or the healing of a loved one feared dying, or the coming of Almighty God to earth in person—then this news is worth getting excited about; it's worth all we are and have!"

That is just it! Almighty God has come among us. There is not just a set of ideas to believe or a creed to buy—from anyone. We must follow the beckoning hand of Jesus Christ. Here is a personal relationship with God offered to man.

Why? He explained it to one disciple, "I am the way, the truth, and the life" (John 14:6). That is more than sufficient for any age, the modern age included.

It may seem incredible to say that Joe Smith, working over a set of blueprints in the United States Steel Engineering Department at Pittsburgh, can be directed by Jesus Christ.

But that is just what I mean to say! Christ can be present in and give direction for the normal day.

What fantastic possibilities have been opened up through Jesus Christ! You need not have the same fears, distractions, and lack of direction. God has come among



By **DALLAS D. MUCCI**
Bethel Park, Pa.

us in Jesus Christ that you might have life . . . abundant life! For this communion is not for superior intelligence or privileged status alone. Christ calls men from high and low.

Learned student

Earthy fisherman

Ignorant laborer

College professor

Housewife

People of questionable character

They meet God and their lives are changed!

Like the young, tough gang leader, Tom Skinner, of New York's Harlem. He sought the answer in violence, hate, escape, and knowledge. He had the teen gang world at his feet.

The sin that made him leader brought him low. So low he sat mapping the strategy for a mass murder that would be covered by a 3,000-man teen "rumble" or gang fight!

Then he heard! The paint was peeled back. The radio preacher said, "Jesus Christ is God, who

has come to make us what we are meant to be."

So—he prayed! A simple prayer asking for forgiveness and direction! He was changed! The shocked gang listened to their leader tell of a new way.

Tom Skinner walks with Christ daily!

Yes, we can know God and the power of God's transforming way.

He has promised, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13). □

YOU ARE RELIGIOUS. Isn't that right?

You are likely busy just about all the time, but you find some time to cultivate your faith. That is no doubt why you are reading this magazine.

Well, that is what I should like to talk with you about: your faith. It means something to you, and you might wish that it meant more. And you don't want to be a phony.

That is the way John Wesley felt, who started the Methodists, as you know. He was religious, and he wanted the real thing; and he found, surely, what we would call an authentic faith. The same was so with William Booth, who started the Salvation Army just a century ago.

We Nazarenes cherish the same gospel that John Wesley and William Booth preached. We like to think that we are in step with the twentieth century, and all that, but we sort of picked up the ball, so to speak, and are playing their kind of game.

Many of us have found a satisfying faith. I do not mean that we don't have any more problems or frustrations. I do not mean that it is all easy sledding with us. We have our moments when we would not want to be on dress parade. With some of us, it probably would not do to put us on dress parade at any time.

But many of us have been grasped by the long arm of God's grace. We have been forgiven for our sins and made new creatures in Christ. We have also received a second special miracle of grace, in which the inward inclination to sin, often called original sin, was

YOU and Your FAITH

By **J. KENNETH GRIDER***
Kansas City

purged, and in which there is a fullness of the Holy Spirit's indwelling presence that gives a deeper dimension of peace and poise and power.

I myself was reared a non-Protestant. Some neighbors from a nearby Nazarene church took an interest in me. I went along to their little church, which was just getting started in our part of the city. There I learned that all my sins could be pardoned, and I received God's gracious forgiveness.

They also told me that I could be sanctified wholly. Soon I found out several things about this special experience.

● That it is what the Christians received at Pentecost—a baptism with the Holy Spirit.

● That it cleanses us from orig-

inal sin, a race-wide state of sin which just about all the denominations talk about.

● That it empowers us for Christ's service.

● That a Christian prepares himself for receiving it by yielding to God, for His possible use, all that one has, and is, and hopes to be.

● That one receives this miracle of grace by faith—a trust that God will sanctify.

I found that this second crisis in Christian experience is spoken of in many ways. It is often called Christian holiness, or the rest of faith, or the second blessing, or the second work of grace. Many scripture passages support this teaching, such as Matthew 3:11-12; 5:8, 48; Acts 1:4-8; 2:1-4; Romans 5:1-5; 6:1-22; Ephesians 1:13-14; 5:25-27; and I Thessalonians 3:10-13; 4:3; 5:23-24.

Through God's continued help, I received this second special miracle of grace, and the Lord has helped me in countless ways since that time. As I write this, my heart is grateful to God and to the many church people who have helped me along the way—on this journey from the city of anywhere to the City of Somewhere.

I did not mean to take very much of your time. You are a busy person, no doubt, as we all are these days. But I hope that you find, for your life, the kind of fulfillment that I have found, through God's grace, and through the help of the people called Nazarenes. □

*Professor of Theology
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Editorial



—W. T. PURKISER

THE CHURCH AND CHANGE

CHANGE HAS ALWAYS been part of human life. From the dawn of creation, people have lived in a world in which each new day has been different from the day before.

While change is not new, the vastly increased speed of change in our times is new. The "winds of change" have become a tornado, and much that was once thought permanent has been swept away.

Even to list the changes that have taken place within the brief life-span of those who read these words would take far more space than we can give.

Many of these changes are in the externals of human life. Science and technology have given us a bewildering array of new tools, new techniques, new means to reach the ends we desire.

Nuclear energy, space exploration, computerized factories, the rapid growth of cities with great masses of the plundered poor at their hearts, revolutionary new means of communication—these are but a few of the developments of the day that are laden with both peril and promise.

Nor is the spirit of man immune. The complexities of life strike deep into the mind and soul. It is estimated that in each 24-hour period, every one of us is exposed to approximately 2,000 messages all clamoring for attention and response: traffic lights and auto horns, factory whistles and school bells, newspaper advertisements and radio or TV commercials, the ringing of the telephone and the man at the door, the wail of a

siren and the scream of an air-raid signal—the list is almost endless.

To the masses, God seems far away. Moral foundations are crumbling. The young are restless and the old are fearful. For multitudes, life has lost its meaning.

The answer of some is to "cop out" in favor of the whim of the moment, the desire of the day. The "Now Generation" is not altogether a matter of age. The counsel of Omar Khayyam is the philosophy of the "now people":

*"Ah, take the Cash, and
let the Credit go,
Nor heed the rumble of a
distant Drum!"*

But the distant drum beats on—a call to march and a warning of judgment.

Others seek to escape into the never-never land of alcoholism or drug addiction. But the obvious result of such "escape" is only the multiplication of woes. The "dropout" escapes the frying pan only to land in the fire.

Robert Hastings recalls the whimsical modern parable of an excited housewife who shouted into the telephone: "Doctor, you've got to come over immediately! It's my husband. When he got up this morning he took his vitamin pill, his ulcer pill, his tranquilizer pill, his appetite depressant, and his antihistamine pill. Then he added just a little dash of benzedrine, lit a cigarette, and there was this tremendous explosion!"

Still others react in anger to the dilemmas and problems of modern life. The anger is only the more dangerous because it

has no precise object. Its only solution is to smash, to disrupt, to destroy—or conversely, to shackle society with the bondage of a police state.

IN ALL THE CONFUSION OF THE DAY there is a source of light and hope. It is in the institution that above all others has been concerned with the ends and goals of life instead of merely the means of life.

The Church, it is true, has many critics in these days. But it has no competitors. No other institution—whether government, school, service club, or civic association—attempts or can do what the Church is commissioned to do.

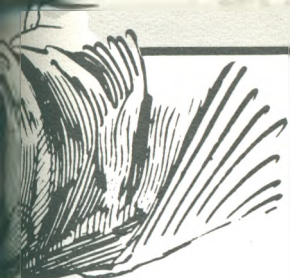
The Church is witness to the presence of God—the God of salvation, not remote and untouchable, but here and now to meet the soul's distress.

H. G. Wells told of a man defeated by the stress and tension of modern life. His doctor wisely advised him that his best hope of retaining his sanity was to find fellowship with God.

"What?" said the man. "That—up there—having fellowship with me? I would as soon think of cooling my throat with the Milky Way or shaking hands with the stars."

But this is exactly what the Church stands for—the good news that God is the Light in whom is no darkness at all, and "if we walk in the light . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:6-7).

The Church is not in the world to stop change. Its task is to channel and direct it. Its God is not only the Beginning



but the End. The Church stands for the polestar by which the sailor guides his vessel to port through the changing tides and shifting winds and the darkness that shrouds the ocean beneath.

To survive or even understand change, we must take our bearings from the unchanging. The frustration, confusion, and meaninglessness of our day come from trying to live in a changing world with no fixed point of reference.

One of life's strange quirks lies in the fact that we can make sense out of and give direction to change only when we hold to the changeless. The scientist controls the changes that take place in his laboratory because he has learned some of the laws of matter and energy that are the same everywhere and all the time.

It is Jesus Christ who is "the same yesterday, and to day, and for ever" (Hebrews 13:8). The good news of His gospel is just as good today as it was 2,000 years ago—and needed more than ever.

There is a remedy for guilt and emptiness: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). There is a fullness of the Spirit of "power, and of love, and of a sound mind" (II Timothy 1:7).

The Church, to be sure, cannot solve all our personal or political problems. But it does that without which none of our problems have any solution. It points the way to the Lord of life, whose power to save, to sanctify, and to sustain is still the same today. □

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A Church was Built...

A church was built. I helped,
And others, too.
Some are still here; others moved away.

A few
Have gone to their reward
In heaven. The church,
The sanctuary with my favorite pew,
Remains—a constant offering to God
From those who gave

With hand, and heart, and soul,
All that they could. Devotion pure and whole
Entered therein, and now this edifice
Has passed the physical.
The task
Spiritual remains.

Some
Who helped erect the church
Will be here yet to help continue on.
New ones I see
Among us help us grow,
So that God's Word is spread o'er all the world.
They help us with the burden—lighten it
A little, yet we can't
Afford to quit and say, "We've done our share."
The task
Is far from over. Anyone
Who slackens in belief, who shirks at prayer,
Loses a precious facet of the light
Of Christ, and may end blinded
In His sight.

